

# *The Brooklyn Jewish Center Review*

*August—  
September, 1953*

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*New Year Greetings*

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# BROOKLYN JEWISH CENTER REVIEW

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## Reflections on Rosh Hashonah

**W**E BECOME acutely aware of the swift passage of time when the day marking another birthday arrives or when the day comes on which the calendar is changed to another year. Rosh Hashonah, in great part, is devoted to the celebration of Time, since it is both *Yom harath olam*—the day on which the world was born, and the beginning of a new year.

Stopped, as it were, in our tracks, to consider time and its fleeting moments, the words of the psalmist spoken in a moment of futility come to our mind: "Man is like a breath, his days are like a passing shadow." The moment with its deed, the hour with its action, the day with its decision, are irretrievably gone. Looking back through our memories we say to ourselves, "If we could only turn the clock back, how we would change those moments, hours and days." But the passage of Time is irreversible. Reality will not yield us an H. G. Wells-like "Time Machine" to journey back into the past and start over again.

Should Rosh Hashonah mark only the beginning of another year or another cosmic birthday it would be of no singular religious significance. Jewish tradition, however, designates this day on which we begin the new year as the opening of the period of Repentance, culminating in the day of Atonement. Teshuvah, literally meaning "return," is the spiritual device which our religion has fashioned to enable us to turn the clock back and relieve our past. This is not a "machine" that transports us physically into the past but an agent that connects our memories

with our deepest emotions and thoughts. Through Teshuvah we recall our past, examining our deeds, scrutinizing our actions, weighing again in the balance our decisions, and then, with regret for our misdeeds and the resolution to live differently in the future, we place this past before the Almighty, the Creator of Time, for forgiveness. One moment of sincere repentance can change the character of a year that has passed by, and even a lifetime. Concerning the power of Teshuvah, Maimonides writes in his

code: "Repentance atones for all transgressions. Even if a man was wicked all the days of his life and repented, nothing of his wickedness is recalled to him."

The conjunction of the celebration of the passage of Time and Teshuvah in the holyday of Rosh Hashonah is a profound message of hope for everyone. Futility and weariness need not overpower us because the past is lost and wasted. We can, if we so will it, change the past through Teshuvah and build the future on a secure foundation.

—DR. BENJAMIN KREITMAN.

## THE ISRAELI WOMAN'S SERVICE BILL

**I**N ANOTHER part of this issue a detailed description and background analysis is given of the "National Service Bill" now before the Israeli parliament, which provides for compulsory civilian service for girls exempt from regular military service on religious grounds. As the Bill now reads, all the religious objections to the conscription of women have been met and the machinery provided to induct girls into a "Welfare Service Corps" without violating their religious sensibilities.

From our American vantage point the continued opposition of the extreme religious groups to the revised bill is unreasonable and endangers the stability of this new born state. Out of the maze of polemics and accusations in this raging controversy there emerge two basic attitudes of the extreme religious groups against which we, American Jews, must protest.

First is their fundamental attitude

towards the rights of women. Interpreting the passage in Psalms: *Kel kevudab bath melech penimab*—"all the glory of the king's daughter is within," to mean that the only proper place of the Jewish woman is within the household, the extremists exclude the Jewish women from all the rights, privileges and duties of modern society. Competent scholars have shown that both the Bible and the Talmud advanced the rights of the woman outside the home. In the Talmud, in Geonic literature and the later responsa literature, we find attempts made to grant women rights almost equal to men. Rights must bring with them duties. As the rights and privileges of women have advanced in modern times, in that measure have their social duties and responsibilities kept pace. Otherwise these hard-won rights would have become temporary concessions by the male population. We appreciate the extremists' be-

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# "JUST BETWEEN OURSELVES"

"בנינו לבנו" "צאנז"

*An Intimate Chat Between Rabbi and Reader*

## Hebrew-Speaking Children's Camps

**A**S MANY of the readers of the *Review* know, Mrs. Levinthal and I have been spending our summer vacation for many years in children's camps. We love the restful, peaceful atmosphere, and above all, to be among children and young people, to observe their life and their activities. It is a good way to keep young—at least in spirit, and to preserve a hopeful, optimistic view of life.

For the past four years we have enjoyed a unique experience at a new type of camp—Ramah, in the Poconos, conducted by the United Synagogue of America in cooperation with the Teacher's Institute of the Jewish Theological Seminary. It is a Hebrew-speaking camp, where all of the staff, Director, counselors, physical director, physician, even waiters, speak Hebrew, and where the children, even with a minimum knowledge of the language, acquire before long fine understanding of its idiom.

I described the novel features of Ramah in this department a number of years ago. What is worth emphasizing

again and again is the fact that great things can be accomplished here in America for the advancement of Jewish spiritual and cultural life if there is but a will and a determination to do so. When Ramah was founded many were skeptical about the venture. They thought that it would be impossible to get parents to pay a substantial fee at such a camp, or even be willing to send their children there. But so great was the response that there are now two other Ramah Camps, in Wisconsin and Connecticut. All three were filled to capacity this season, and many applications had to be refused.

Ramah is more than just a Hebrew-speaking camp; here the child enjoys the experience of ideal Jewish living. He sees how his ancient faith and culture can be at home also in America. One acquires here a new faith in the future of Jewish life in this country. In fact, Ramah is a symbol of the revival of Jewish life that is taking place here.

What is of special value to me at Ramah is the opportunity I have of meeting Rabbis from all parts of the

country and of sharing with them our experiences. They come here, for longer or shorter visits, from north and south, from east and west—from Florida and Texas, from New England, the mid-west, and the eastern coast. From the lips of all of them there comes the hopeful message that a great change has taken place in the attitude of the average Jew in America. He is more Jewishly conscious, he has become more interested in Judaism, he is anxious to learn more about his religion, and he expresses a greater desire to affiliate himself with fellow-Jews for the preservation of his faith. That accounts for the large increase in synagogue membership in almost every community, of the many new and large synagogues and schools being erected throughout the land. Even the Jew who was himself far removed from all Jewish living now wants his children to be raised as Jews with understanding and appreciation of his heritage.

We must take advantage of the great opportunity that now is ours to fashion a Jewish community in America that shall exemplify the best in Jewish teaching and thus become a source of blessedness not only to ourselves but also to our beloved America.

We, of the Brooklyn Jewish Center, may justly take pride that we have had some share in this Jewish renaissance. It is not in boastful spirit that we can claim to have been the first to prove the need of a Jewish Center, which today has become so popular a model for synagogue activity.

Let us continue to show the way for a renewed, revitalized pattern of Jewish living. We dare not stay behind. A new era of hopefulness is dawning in American Jewish life; may we prove ourselves worthy of it.

May this New Year be a year of life and joy to each of us, to all our people, to all mankind.

*Israel H. Levinthal*

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## EDITORIALS

lief that the Jewish woman is the *Akereth Habayit*—the foundation of the home and the family, and should be protected as much as possible from life's burdens and temptations. But the direct implication of their opposition to women sharing in social and political duties, particularly in this time of grave emergency for the State, is the rejection of social and political rights for women.

Second is their attitude towards a democratically constituted Jewish state. The extremists have now shown that they will go to any length to impose their minority will on the government. The will of the majority, they contend, must

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be subordinated to their strict and narrow interpretation of religion. Fanaticism of this sort endangers the future of Israel and weakens the influence of religion on Kelol Yisroel.

In this instance, we, American Jews, tied with the close bonds of faith and peoplehood to the Jews of Israel, must use our power to influence the course of events in that land. We should withdraw our sympathies entirely from the extremist groups and appeal to the other more moderate religious groups, the Mizrahi and the Hapoel Hamizrachi, to align themselves firmly with the government.

—DR. BENJAMIN KREITMAN.



An Analysis By An Israel Authority

## COMPULSORY SERVICE FOR WOMEN IN ISRAEL

By ARYEH NEWMAN

In the Jerusalem "Zionist Newsletter"

THE question of compulsory women's service is one that has agitated circles in many countries besides Israel and comes to the fore in times of war and emergency. No one will deny the right of there being more than one opinion on this matter. A case can be made both for opposing the idea of all compulsory national service for women on moral grounds, which has been advanced in many countries by certain religious circles. The latter would concede that such service be given a purely voluntary footing. A case can equally be made out for the necessity of mobilizing in time of emergency all forces, both male and female, in the service of the security of the country. In Israel's War of Independence, both men and women fought side by side in the struggle for survival. Everyone understood that there was no alternative. Even the traditionalist recalled the ancient ruling that in a war of survival even the bride must go from her bridal chamber. It was after the war had ended that the Israel government, in the light of the continuing emergency situation with enemies on every side, saw the absolute necessity of continuing compulsory military service. No one denied this necessity, but voices were raised in the religious camp against including women in a military framework.

However, the security authorities in Israel, in view of the limited manpower available decided they could not possibly forego the benefit of having at their disposal thousands of young women doing useful work in the army, without incurring unnecessary security risks. One must remember that quality, not quantity, has always been the determining factor of Israel's strength. The enormous numbers of immigrants that poured into Israel did not, to say the least, add in quality what they did in quantity. The availability of women doubled, qualitatively speaking, the number of people in the army capable of doing work requiring a reasonable standard of education, besides adding to the military readiness of population, so necessary with infiltration of Israel's borders a daily occurrence.

In justifiable deference to the conscience of the religious section of the population, that found its expression in a ruling of the Chief Rabbinate expressly forbidding service for women within a

military framework, the emphasis being on military, a compromise was reached. This compromise enabled those who declared themselves to be "religious" to be exempted from military service. In the meantime, the government undertook to prepare an alternative form of service, non-military in nature, that would safeguard the outlook and way of life of religious girls and, at the same time afford the conscripts the opportunity of performing their national duty and satisfying the needs of the state.

Let it be said that this blanket release of religious girls by means of a declaration neither met with the approval of the rest of the population nor with many religious girls, who themselves felt branded as shirkers. In particular, this applied to members of the religious *kibbutz* movement who refused to take advantage of the declaration. Indeed, the religious labor movement advised its members not to make use of this privilege. However, the extremer religious elements, while not enthusiastic over the idea of any sort of compulsory service for women—indeed, opposing it in principle—were content, without making undue fuss, to accept the lesser evil, as it were, so long as their daughters were "saved" from the army.

Such a discriminatory law between the religious and non-religious led to abuse. Many non-religious girls took advantage of the temporary cloak of religion in order to secure release from the army. Over a year ago, the Minister of Defense introduced an amendment requiring convincing proof of religious observance before a specially constituted tribunal as a condition of exemption. This amendment was supported in the Knesset by all parties with the abstention of the Aguda, who, however, made no great issue of it.

Nevertheless, a considerable body of religious opinion felt that the working of these tribunals was not satisfactory and that the proofs demanded were not always justified. The Aguda parties finally left

the government in accordance with the demands of their Rabbinical Council, which issued a ruling condemning all forms of national service for women as contrary to Jewish religious law.

The moderate religious parties of the Mizrahi continued their traditional policy that of religious Zionism, of striving for a *modus vivendi*. They took part in the work of drafting a suitable women's national service law which would fully safeguard the way of life of religious girls. The Israel Chief Rabbinate, unlike the Rabbinic Council of the extreme religious elements, did not issue any ruling forbidding non-military national service, stating that they would wait and see the clauses of the proposed bill before coming to a decision.

In the last weeks the long awaited alternative national service bill for religious women was placed before the Knesset embodying, more or less, all the demands and safeguards urged by religious circles. Operation was placed in the hands of the Ministry of Labor; there was to be no uniform; the girls would go home in the evenings; nursing, social work, teaching in *ma'barot* would all constitute legitimate national service. In addition, complete exemption was offered those girls hailing from homes exercising strict supervision over them till marriage.

Indeed, it seemed as if every possible accommodation had been made to satisfy religious sentiments, except, of course, that it could not meet with the approval of religious men and women who violently objected to any form of discrimination and privilege and wanted religious girls to shoulder the same responsibilities as their non-religious sisters.

Strangely enough, the publication of this bill was the occasion for the most violent campaign of vilification and opposition ever encountered from religious circles on this issue. In particular, the *Agudat Israel* organized opinion within

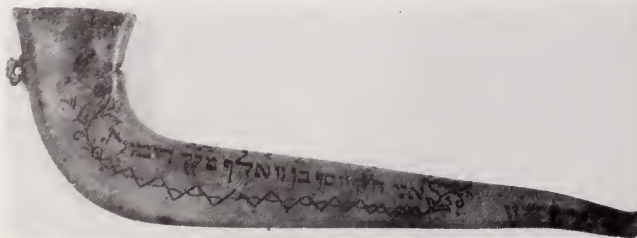
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*The illustrations on these pages are reproductions of examples of decorative art applied to Jewish ceremonial objects. The originals are on exhibition in the Jewish Museum at Fifth Avenue and 92nd Street, a notable institution under the auspices of the Jewish Theological Seminary of America. The curator is Dr. Stephen S. Kayser.*

*This museum is a treasure house of Jewish art and historical objects, and has also conducted shows of outstanding Jewish artists. Soon to be seen is an exhibition of the graphic art of Marc Chagall.*

*Dr. Levinthal's article is an excerpt from a speech he delivered at the Museum six years ago, when the section devoted to art pertaining to the High Holidays was opened. He discusses a subject that has long been controversial, whether the Bible prohibits art as we understand it.*



## "MAKE IT BEAUTIFUL"

**T**HERE is a notion, prevalent among many, that the Jew was opposed to art, that his religion discouraged an appreciation of beauty. We often hear repeated Mathew Arnold's dictum that the Jew revealed the beauty of holiness, while the Greek revealed the holiness of beauty. It is not as simple as that. The Jew was wary of art for the sake of art alone, for that meant the worship of the external. The Jew insisted on inward beauty, which, in essence, is the beauty of holiness. But where art inspired that inward beauty, when art served as a means to a holy end, then it was very precious in the sight of the Jew and in the sight of God.

Zeb Eli V'anvebu, "This is my God and I shall adorn Him," was the song that came from the lips and heart of the Jew as he crossed the waters of the Red Sea, beginning his life as a free man. And the Rabbis in the Talmud develop these words into a whole philosophy of Art. "Adorn thyself before Him in the observance of precepts. When you make a Sukkah, make it beautiful; see to it that your Lulav is beautiful; your Shofar, your fringes. The Scroll of the Law should be one of beauty, written beautifully, with fine ink, fine reed pen, by an artist penman, and wrap it about with beautiful silks" (Shabbat 133b).

The Jew did appreciate the value of Art, the importance of beauty as an aid in the development of religious life. In fact there is an important principle known as *Hiddur Mitzvah*, the adornment of a *Mitzvah*, which is emphasized again and again even in our legal codes. With reference to the bringing of the *Bikkurim*—the first fruits—to the Temple in Jerusalem, we are told in the *Mishnah* (*Bikkurim* III.10): "There were three degrees in offering the first fruits." There were those who observed the literal injunction and merely brought the normal amount of the fruits enjoined by the law. Others, with a higher sense of religious values, brought *Tosefet Habikkurim*, more than was expected of them. But there was a third group that fulfilled the injunction by *Ittur Habik-*

## Observations on the Bible and Art

By DR. ISRAEL H. LEVINTHAL

*kurim*, by bedecking their gifts, by adorning the baskets artistically, and these, the Rabbis would have us understand, fulfilled their religious duty in highest perfection.

If the Jew could not always enact the obligation of *Hiddur Mitzvah*—adorning the religious rite—it was not because he failed to understand and to appreciate the great value of art, but because of the cruelty of the world in which he lived, a world that shut from his eyes all sight of beauty, a world that surrounded him with ugliness, and that did all in its power to crush the very concept of eternal beauty from his life.

It is the most eloquent testimony to the Jew's love of art that in the very beginning of the Jew's return to *Eretz Yisrael*, before the communal life was yet fully organized, the Bezalel School for the promotion of every phase of art was established, and that its founder, Professor Boris Schatz, was able to recreate and to refashion the artistic spirit that ruled in Jewish life in the classic eras of its history.

Many of our people in America have learned this truth; but, alas, not enough. Too many, we must admit, perform *Mitzvot* without *Hiddur*—they fulfil religious duties in routine fashion, without beauty, without soul, and therefore lose the *Simchah* *Shel Mitzvah*, the joy of the religious act that is the very purpose, the essence of the act itself. And that is why so many, alas, who see only such type of religious observance, fail to see any value, because they see no beauty in our religion, and have become lost to our heritage, spiritually dead to that faith that gave meaning and purpose to the Jews in the ages past.

We need a revival of the sense of beauty. "This is my God and I shall adorn Him!" must again become the slogan in our religious life if our religion is to become a dynamic force and influence in our life and in the life of the generations that are to come after us.



At the top left is a Delft plate made for *Rosh Hashbonah* in Holland around the seventeenth century. At the bottom left is a shofar which came from Germany in the eighteenth century. At the top right is another plate, of pewter, made in honor of the High Holydays, illustrating the blowing of the shofar. This is also an eighteenth century piece. At the bottom, right, is a belt buckle for the kittel, made of silver, and belonging to the same period.

All photos were taken by the photographer of the Museum, Frank Darmstadter.





## The Akedath Yitzchak in Jewish Art

By STEPHEN S. KAYSER

THE sacrifice of Isaac is the oldest pictorial motif in the arts immediately connected with Jewish traditions. It is to be found in the earliest part of the oldest preserved synagogue, namely that of Dura Europos in Syria, destroyed in 247. Above the niche which was perhaps reserved for the Torah, the representation of the Akeda appears side by side with that of the Temple of Jerusalem. The arrangement which shows the main participants of the drama above each other and in addition a fourth figure in front of a green tent (Sukkah) has found various interpretations.

In this connection it may suffice to point out that the scene is closely connected with the Temple of old, because according to tradition the site of the Akeda and that of the Temple are identical: the mountain Moriah. That would account for the third figure in front of the Sukkah who would, if interpreted aright, be the Jebusite owner of the mountain before it was taken over by David.

The Akedath Yitzchak has seemingly played an important role in Judaism of Antiquity, otherwise we would not find it occupying again a prominent place on the mosaic floor of the synagogue of Beth Alpha (sixth century). The naive, yet very drastic representation shows the altar with a burning fire, Abraham with a grey beard, holding up Isaac with the left and a knife in his right. The ram attached to a bush with a cord is nearby and the rest of the panel is occupied by the two companions and the ass. The hand of God appears right above the ram and below it is written the beginning of the words, referring to the text of the story in the book of Genesis: "Lay not thy hand upon the lad. . . ."

The most important fact in the light of later uses of the Akeda motive as seen in the Synagogue of Beth Alpha, is the connection of the scene of the sacrifice of Isaac with the Zodiac signs, the twelve

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## The Sacrifice of Isaac Plate



This illustrated silver plate was made in the late 18th century in Cracow and acquired by the Warsaw collector Benjamin Mintz, who brought his collection of Jewish ceremonial objects to this country in 1937. The collection, consisting mainly of items from Eastern Europe, is now a part of the treasures of the Jewish Museum in New York City.

The plate depicts the sacrifice of Isaac in a rendering which is rather independent of the Biblical text. The two companions who came to the mountain of Moriah with Abraham and Isaac are shown together with the ass, although the Biblical text indicates that Abraham left the two "young men" behind him when he went up to the mountain with his son. Abraham is in the attire of a priest and wears a crown. The angel of the Lord, who, according to the Bible, only called him, interferes rather drastically in grasping the instrument which the Bible calls a knife and which is here seen as a sword. Isaac is placed on an altar and the ram appears in front of Abraham, although the Bible says that Abraham saw the ram behind him.

These liberties are to be found in almost all representations of the Akedah theme and are based upon a certain iconographic scheme which is characteristic in the pictorial rendering of this story throughout the ages.

As the ram is the first sign of the Zodiac, the Zodiac signs are shown on the rim of the plate, in counter-clockwise arrangement. The ram, the first sign on the rim, appears directly above the ram shown in the scene of the Akedah. It governs the month of Nisan. The other signs are: Shor (Bull) for Iyar, Te'omim (Twins) for Sivan, Sartan (Cancer) for Tam-muz, Aryeh (Lion) for Ab, Betulah (Virgin) for Elul, Moznayim (Libra) for Tishri, Akrah (Scorpion) for Cheshvan, Keshet (Sagittarius) for Kislev, Gedi (Capricornus) for Tebet, Deli (Aquarius) for Shebat and Dagim (Fishes) for Adar.

The inscription below the scene is taken from Genesis 22:3, "And Abraham rose early in the morning, and saddled his ass. . . ."

—STEPHEN S. KAYSER.



constellations, which appear right above it. As the ram is the first sign of the Zodiac, the connection of the latter with the story of Isaac's sacrifice in which the ram plays so prominent a role, cannot be surprising. The rabbis of old said that the Temple could not be destroyed in the first month (Nissan), because the sign of the ram is a reminder of the Akeda.

It is particularly interesting to see that through the ages the connection of Akeda and Zodiac has been maintained. It appears on silver plates, the oldest of which does not antedate the year 1700 and which are normally called plates for the Pidyon-ha-Ben ceremony, the redemption of the first born son. For this act, plates were used in order to put the baby on them. However the size of those plates which show the Akedah Yitzchak and around it the "Mazaloth," the signs of the Zodiac, is too small even for a newly born. Those plates therefore need a different interpretation. The clue for it we find in the famous Bible of Krakow which dates back to the fourteenth century. In it, an illustration shows the sacrifice of Isaac on the lower part and immediately above it a circumcision scene.

Inasmuch as the covenant which God wanted to make with Isaac has been referred to the circumcision (Rashi) the connection between Isaac and the M'ilah is already clear. Yet that would not explain why the sign of the Zodiac should be connected with an implement evidently used also for the circumcision, during which plates are needed. According to the fifth chapter of the book of Joshua, the circumcision of the children of Israel, born in the desert, took place in the month of Nissan, that is to say under the first sign of the Zodiac, the ram. That gives us at least some reason why the two motives, that of the sacrifice and that of the Mazaloth, appear together in this kind of representation.

In numerous medieval manuscripts the sacrifice of Isaac takes a prominent place. To name only a few, in the Cologne manuscript of the Mishne Torah, dated 1295, Abraham is depicted as a medieval king with a sword in his left hand, holding Isaac's head with the right while turning to the angel who from above intercepts the action. A Machsor of the fourteenth century, formerly in the library of the University of Breslau, shows Abraham taking Isaac by his hand up to the moun-

tain and the scene of the sacrifice itself. In the foreground are the two companions. The famous Hagadah in the Germanische Museum in Nuremberg also features the Akeda in a strange arrangement around the text. The ram is shown above the angel and Isaac placed on a table not on an altar.

Still another example of how the Akeda was used in Jewish ritualistic art is a silverbinding, evidently made in Poland and formerly in a private collection in Krakow. It shows the sacrifice of Isaac with the two companions and above it Jacob's dream. This arrangement obviously refers to the three patriarchs, Abraham, Isaac and Jacob, which is underlined by the fact that all three, even young Isaac are depicted as aged men with beards. As, according to tradition Abraham was the one who created the Shacharith service, Isaac the Minchah and Jacob the Maariv, this decoration is most appropriate for the cover of a prayer-book.

Very unusual regarding the pictorial arrangement is a woodcarving, once in an Austrian collection and lost since the last war. It is seemingly an early 18th century piece and it could easily be taken as a Gentile representation of the scene, were it not for the names of the dramatic personae carved in Hebrew. Most interesting is the fact that in that piece Sarah

is represented to the left of the Akeda, perhaps referring to the legendary interpretation of the abrupt beginning of the chapter following the Akeda: "... and Sarah died . . . and Abraham came to mourn for Sarah. . . ." These stories surmise that the death of Sarah was caused by Satan who told her—wrongly—that her son was sacrificed.

Even on oriental rugs the Akeda motif has been used. A workshop in Teheran has made a certain type of a Jewish carpet, a woven Mizrach so to speak. It has several variations, which all feature the Sacrifice of Isaac in the center with reference to the Temple Mount. We know of three of those rugs in this country, one in The Jewish Museum of New York.

There exist also Italian amulets, made of silver, in form of a small Torah ark which show in the center the sacrifice of Isaac, evidently meant to be a protection for boys during the days preceding the circumcision.

As one can see, there is hardly any category of Jewish art objects in which the Akeda was not used as pictorial content. In this respect it has no equal in other Biblical scenes.

*The above article is reprinted from "The Outlook," published by the National Women's League.*

## U.S. A. AID TO ISRAEL

By BORIS SMOLAR

**A**LTHOUGH Israel is satisfied with the fact that it will receive from the U. S. Government financial aid to the extent of about \$70,000,000 this year—which is about the same amount as last year—it doubts whether a similar loan will be granted in the future. In fact, a campaign will be started soon to make American Jews conscious of the possibility that a time will come when it will have to take over the full burden of financial aid to Israel. Jews will be warned not to take it for granted that American financial aid to Israel is a permanent practice, although the U. S. Government is interested in seeing Israel become economically strong. Already Congress has shown an inclination to cut aid to Israel

along with other states. However, the Eisenhower Administration used pressure to prevent cuts in allocations for the Jewish State.

On the whole, the present Administration displayed as much interest in Israel as the Truman Administration, and this despite the fact that the State Department is annoyed by the recent transfer of Israel's Foreign Office from Tel Aviv to Jerusalem. On the other hand, Israel is not disappointed over the refusal of the United States to help the Jewish State repay its short-term American loans by granting it a long-term loan. The entire picture will be brought into the open soon when the campaigns for the United Jewish Appeal and for the sale of Israel Bonds are renewed.

IN ORDER that the reader may gain a proper perspective of the purpose of this article, let me say at the outset that I have not attempted an exhaustive study of the field of education in general and Jewish education in particular, with a complete set of historic facts fully documented. I have merely endeavored to delve into the earliest attempts at organized Jewish education and to highlight the contributions of this system to modern secular education, with special reference to the elementary school level. This task was made more difficult because the textbooks on the history of education offer scanty recognition of the Jewish contribution to the concepts of modern education. Apparently, the original Jewish sources were hard to get at, and the authors did not apply the sage maxim, *yagabta umatzata*,—"seek and ye shall find."

In discussing Jewish education, I am not referring to the *cheder* of the early 20th century in this country, where the teacher showed little scholarship and no pedagogical training whatsoever, where the discipline was characterized by the liberal use of the pine shingle as the "board of education" and its application to what was wrongly regarded as the "seat of learning," where the curriculum had no organized goals and no relation to life, where the method resorted to verbalism with its accompanying rote drill, where the organization was heterogeneous with a vengeance—a grouping of children as miscellaneous as the Heinze "57" varieties.

What I am referring to is the educational system established by the Jews about 2,000 years ago—a period which is far back historically but far forward pedagogically. This was an era when education was so well integrated with Jewish thought and life that it was taken for granted. Illiteracy was considered a bar to complete living. We get evidence of this in the Talmudic maxim, *Lo am Haaretz Hasid*, "an illiterate man cannot be a pious man." The Jews of this period had real insight into educational values.

In the early years of the Second Commonwealth, teaching was done by the parents whose agricultural life provided sufficient time for such instruction.

## *A Striking Account of How Our Ancient Hebrew Scholars Anticipated Modern Pedagogy*

# WHAT JUDAISM CONTRIBUTED TO EDUCATION

By HARRY BLICKSTEIN

Later, they had to earn their livelihood in industry and they had little time for such instruction. To fill the gap in higher education, the men of the Great Assembly set up schools in Jerusalem where parents could send their sons for needed instruction. This scheme did not work out very well. In some cases, the fathers could not bring their children to this teaching center, while in other cases, there was no father to do so. Besides, there was a revival of the Hebrew language after the Maccabean revolt and a need developed for education on the secondary level.

In 65 B.C.E. Simon Ben Shetah, president of the Sanhedrin, established schools in all provinces of Palestine for adolescents who were admitted at the age of 16 to 17 years. These "teen-agers" became disciplinary problems because they were not prepared to make the adjustment from parental tutelage to more formal classroom instruction.

Thus arose the need for education on an elementary school level, and Joshua Ben Gemala, the High Priest, was the "man of the hour." In 64 C.E. he decreed the placement of teachers in every province and every town for younger children on the elementary school level. This was the first time in history that any people established an institution based on universal, compulsory and free education.

By this decree, schools were to be supported by a tax which was placed on those who were financially able to do so (a sort of "sustaining membership" idea). There were also voluntary contributions from others.

The admission age was 6-7 years, depending on the child's physical condition. It should be noted that this is almost identical with our own practice in the public schools of this city where children's entrance age is being pushed back to 5 years and 8 months instead of the previous 5 years and 4 months, while the compulsory entrance age is 7 years.

For elementary schools only, the Talmud decreed the assignment of one teacher for a class of 25 children and two teachers for a class of 50 children. It is worth observing that our public schools follow this teacher load exactly in the organization of the Kindergarten classes and are aiming toward this teacher-pupil ratio as soon as funds permit.

The qualifications for teaching were set very high. Each teacher had to be steeped thoroughly in his knowledge of subject matter. Coupled with scholarship, went proper methodology which adapted itself to the individualities of his pupils. The teacher had to be a patient and understanding person, for it was well understood that no teaching could be successful unless the relationship between the teacher and the pupil was a congenial one. The Talmud endorses this heartily when it says, *Lo Labapden melamed*, "an irritable man cannot be a teacher." In addition, the teacher was expected to be exemplary in his conduct. He had to be a model of sincere piety as an inspiration to his pupils. Lastly, he had to be devoted to his sacred task. This called for genuine love of teaching, which was recognized in those days as vital for effective work.

By demanding such high standards, the leaders of that time showed their proper understanding of the pivotal position of the teacher in the scheme of education. This regard was reflected in the attitude of the community and was transferred to the children who learned to show greater respect for their teachers than their parents. The Talmud gave expression to this idea by showing that the "wise man takes precedence over the Kings of Israel. When a wise man dies, we have no one to replace him. When a King of Israel dies, all the Israelites are eligible to kingdom."

It was realized then, as we realize to-

day, that children should begin to get instruction at an early age. Again, the Talmud covers the subject by drawing a comparison between teaching a young child and an adult. It says, "Teaching a child is to be compared to ink written on new paper, but teaching an old person is to be compared to ink written on paper covered with erasures."

While the earliest age for admission was 6 years, an informal program of education was offered to children under that age by their parents for the purpose of preparing these youngsters for the formal schooling to follow. The father oriented the child by teaching him the "Shema," by introducing him to the observance of certain customs, by training him to follow the approved rules of hygiene, by bringing him to the Temple and having him sense the significance of the holidays. By supplying the young child with a proper background of experience for his later learning, the wise men of earlier times really foreshadowed the appearance of the "Readiness Program," which is one of the recent innovations in modern educational theory. Briefly stated, we now declare that a child should not be taught any content or skill until he has been made ready for it by a sufficient number of suitable experiences. The Jews of 2,000 years ago blazed a trail in this direction even if their theory wasn't expressed in the pedagogic patois as we know it today.

The curriculum of elementary school was:

A. Reading and study of the Bible. With the Torah dominating the life of the people, it was logical that the Bible should be the core of the curriculum around which all other subject matter revolved.

B. Religion and Ethics—related to the Bible.

C. Grammar and Composition. These were to be taught only in so far as they functioned in reading and writing.

D. Some Arithmetic, History, Geography, and Science. These, also, were to be taught in relation to the Bible. For example, arithmetic computations were taught in connection with the study of the Calendar Year; or, selected sciences were taught in their relationship to the study of food.

Here, we see the wisdom of our ancestors

in pointing the way to two basic educational planks which are just as fundamental today—functional teaching and integration of subject matter. They saw to it that the content should have utilitarian or functional value, and that the various subjects should be correlated or integrated with some central area of learning.

In those early days, they realized that children are not made of one mould and that their individual differences must be taken into account in the teaching process. They observed, recognized and classified the children accordingly. In the elementary and secondary levels, they grouped the pupils according to their retentive ability. They were thus classified into those who (1) absorb quickly and lose quickly; (2) absorb slowly and lose slowly; (3) absorb quickly and lose slowly; (4) absorb slowly and lose quickly. On the higher level, they grouped the students according to the type of intelligence.

Mere classification, however, was not considered sufficient. They resorted to remedial measures for those who needed it. Thus for those who were weak in their retention, extra drill was provided; for those who didn't understand readily, additional explanation was offered on a simpler level; for the generally weak student, a brighter boy was assigned for guidance and help. This practice was similar to our present "Buddy System."

They understood that learning and remembering could be more effective if the teacher would use as many of the child's senses as possible. This is what we call today "Multiple Sense Appeal." This principle was followed by an appeal to the visual sense, as indicated in the reference to the making of fringes, *tzitzis*, on the edges of the garments. In this portion of the Shema, we find, *ureithem otbo uzebarthem*, "and ye shall see it and ye shall remember." Note the emphasis on *seeing*. The Talmud also supports this practice when it states, *reiyah meviab liydei zehirah*, "Seeing leads to remembering." The auditory sense was also appealed to by having the pupils recite their lessons aloud so that this extra sense might do its share to help the learner.

It was considered fundamental to good

teaching to launch the lesson from a point of common interest. This was recognized in the Talmud, thus: *Ein Adam lomed Torah elah mimakom shelibo hafetz*, "A person will not learn Torah except at the point which his heart desires." Here we find the forerunner of such modern educational concepts as the Theory of Interest, the Law of Motivation, and the Psychological vs. Logical Approach. All of these principles mean, for example, that we don't attempt to teach Brazil today by following the dry, logical approach via the divisions of "location, boundaries, size, surface," etc., but we approach the subject psychologically by starting a discussion about the breakfast cup of coffee and trying to discover why coffee has to be imported from Brazil. With such interest and such motivation, the child will develop all the necessary geographical facts much more pleasantly and effectively.

Mere academic learning was not sufficient. It had to be implemented by conduct. The knowledge of ethics was not respected unless it resulted in proper conduct. We find this substantiated in the Talmud, thus: *im ein derch erez ein Torah*, "Where there is no social propriety, there is no Torah." This emphasis on the pragmatic aspects of teaching shows a strong resemblance to the modern concept of "education as life," rather than "preparation for life." It also laid great stress on "Character Education" and foreshadowed our present trend in that direction.

In the matter of discipline, they didn't go overboard for either of the extremes. On the one hand, they followed the dictum, "Spare the rod and spoil the child." They believed that some children should get a pat on the back, provided it was "hard enough, often enough and low enough." On the other hand, they favored gentler measures for other children on the ground that "a reproof penetrated more deeply to a wise man than a hundred stripes to a fool," or, "always push pupils away with the left hand and draw them near with the right." Such a sensible balance between the gentle and the firm type of discipline compares favorably with those ultra-progressives of this day who are apt to go along with the modern mother when she says to the

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## BEST OF JEWISH ATHLETES MEETING FOR 1953 MACCABIAH

By BARNEY AIN

*Barney Ain, sports historian, acted as public relations counsel for the Israeli Olympic Team which competed at Helsinki last summer. He will be associate manager of the American contingent of 86 athletes who will compete this month in the World Maccabiad, in Israel. His son Martin Ain, a student at Brooklyn Jewish Center Academy, will serve as mascot of the U. S. squad.*

THE eyes of the sports world will be pointed in the direction of Israel during the period September 20-29, 1953, when a thousand or more Jewish athletes representing thirty-three nations will compete in the World Maccabiad. Here is an event which can be truly classified not only as the Jewish Olympics, but also as the greatest Jewish sports festival of all time. This month's Maccabiad is the fourth of these events. Some 60,000 persons are expected to crowd the Ramat San stadium.

The first Maccabiad was conducted in Palestine in 1932 with 450 athletes from seventeen countries taking part. In 1935 it was held in Palestine, and in Israel in 1950, when nineteen nations sent their best Jewish athletes to the Holy Land. The big gap between the second and third games was brought on by the last war and the Hitler persecutions. This year record-breaking entries have been received. The plan now is to hold the Maccabiad every fourth year in Israel, the year following the Olympic Games. Next International Olympics are on tap for Melbourne in 1956, which means that the fifth Maccabiad will take place in 1957.

Some 700 athletes of the U. S. were screened during the months of June, July and August for the right to represent America. The nineteen sports on the Maccabiad program this year are fencing, basketball, tennis, boxing, gymnastics, swimming, rifle, wrestling, soccer, weightlifting, table tennis, track and field, volleyball, cycling, European handball, bowling, rowing, lawn balls and hockey.

Rule Number One for all competing U. S. athletes is that athletes must be

positively identified as Jews and furnish references to that effect from their home town Jewish Centers and Synagogues.

The biggest squad of any country in the 1950 Games was the 324 male and female athletes representing Israel. Other large size delegations three years back were Great Britain (90), South Africa (51), and the United States of America (41). Switzerland, Belgium, Denmark, Turkey, India, Canada, Austria, Libya, Brazil and Argentina also sent big units. Smaller squads come from Ireland, France, Finland, and Australia. The uniforms of the teams are always very colorful and often reflect the customs of their homeland. For example, in the 1950 games, the Indians wore blue turbans, the Swiss white and the Irish bright green, the South Africans wore orange and green, the British blue and white, and the Americans blue and gray. This year the Americans have adopted maroon jackets, blue trousers, and panama hats.

The 1950 Maccabiad was won by Israel, followed by Great Britain, South Africa, United States and India. Austria won the 1935 competition and the 1932 games found the United States the winner.

Brutus Hamilton, noted coach of the American track and field squad at the 1952 Helsinki Olympics, has volunteered to occupy the same berth in the Maccabiad. Dan Ferris, secretary-treasurer of the National Amateur Athletic Union, will act as chief referee. Colonel Harry Henshel, who served as Air Movements Officer on General Omar Bradley's staff during World War II, heads the U. S. Committee for Sports in Israel, which is sponsoring the American contingent in addition to furnishing much needed sports equipment for the Israeli committees. The Committee is also fortunate in having the valuable services of Charles Ornstein, who supervised food and restaurant arrangements for the American Olympic Teams in 1948 and 1952. Every Jewish Center, YMHA and B'nai B'rith organization in the country, in addition to the colleges, was re-



*David Raab—soccer player and rabbi from Brooklyn. This picture was taken when he was a chaplain in Korea.*

quested to recommend Jewish athletes as possible candidates for the American squad. Some of the Jewish athletes scheduled to take part in the coming events are recognized the world over as the best in their respective fields. Many paid their own expenses from all parts of the country to compete in the tryouts.

Special invitations were offered such Olympic kingpins as the Reverend Robert Richards, polevaulter; Mal Whitfield, middle-distance runner, and Harrison Dillard, sprinter and hurdler, to accompany the squad and give exhibitions in their specialties in Israel. Noteworthy is the fact that a Cleveland rabbi engaged in a fund-raising drive to send their town's Harrison Dillard to the Maccabiad. Other nations are also planning to send some of their non-Jewish Olympic champions to the games for exhibition purposes. This should make the festival so much more interesting for sports lovers.

Through the good efforts of Material For Israel, Inc., food for 1,000 competing athletes, sufficient for fourteen days, was sent to Israel two months ago. Thus one very important problem was solved. The shipments included 20 tons of frozen meat. Other deliveries included

all sorts of medication and kitchen utensils, and 750 cots for the use of the visiting athletes, and a thousand pairs of shoes donated by New England shoe manufacturers. Last summer all sports equipment brought over by the U. S. Committee for Sports in Israel for the Israeli Olympic Team, was left in Helsinki for use by the Finnish schoolboys. On this occasion it is planned that all equipment sent over by the U. S. committee will remain with the Ministry.

Jewish athletes serving Uncle Sam the world over who have been selected for the American team will be granted furloughs to fly to the Biblical home of their forefathers to take part in the Maccabiah. The Israeli Government has waived the usual visa fee for all athletes and officials, and a free blanket visa will be issued to each competing country. Contestants must be simon-pure in every respect and have the official sanction of their country's amateur athletic union, which is also responsible for the clearance of all Olympic athletes. In other words participants must be athletes who compete for medals and the love of the sport and not for money.

Many team prizes have been offered by different nations. Sam Mosberg, the American boxing coach, will donate huge boxing trophies in memory of the late Benny Leonard, former lightweight boxing champion of the world, and Colonel David Marcus, a West Point boxing kingpin, who lost his life during the Israel-Arab warfare. Mosberg is the first Jewish Olympic boxing champion of all time, having snared the lightweight crown at the Antwerp Olympics of 1920.

A warm welcome has been assured all contestants and visitors. Practically every country is engaged in getting sports equipment for the games. The Jewish population in Italy has contributed the regulation soccer and basketballs, London, the high jump standards, and Finland the pole vaulting equipment. This gear will also be left with the Ministry for use in training the native sons and daughters for future Olympic competition. Meanwhile, a truce has been effected between the Hapoel and Maccabi factions of Israel and the signs point to good feeling on the part of all concerned.

It is estimated that the equipment and travel (El Al Airlines) expenses will

cost the American committee approximately \$150,000. If any funds are left over (and it is doubtful if even half that amount will be reached) the balance will go towards the financing of an Israeli Olympic Team at Melbourne in 1956, plus the cost of needed American coaches in the Holy Land for such major sports as swimming, track and field and boxing. Several months ago the Israeli basketball team, coached at Helsinki by Tubby Raskin, the Brooklyn College cage mentor, went on to Russia at the invitation of the Soviet Government to participate in the European basketball championships and placed fifth in the final standings. It was in this event that Egypt and Lebanon refused to perform against the Israeli basketballers, for which they were soundly rebuked by the International Basketball Federation by way of suspension. As an outcome of this rhubarb, no country will ever be permitted to take part in a European championship unless it pledged in advance to participate against every country matched. Irony of the situation is that only Russia and its satellite countries will not compete in the Maccabiah. Unusual is the fact that the Austrian Government has pledged to pay the expenses of a Jewish group to the games, a task usually taken up by an independent organization such as the U. S. Committee for Sports in Israel.



U. S. Army Photo

Donald Spitzer—ex-City College  
Middle-Distance Star

America is anxious to win this year's Maccabiah, and with this in mind it plans to send more athletes to Israel than ever before. Maximum number of entries seems to have a great bearing on the final scoring, although team championships are frowned upon by the International Olympic Committee.

The tennis team will be made up of Jewish Davis Cup candidates. Preliminary matches have been arranged for them in Holland and Italy. At this time it is expected that the basketball team, whose makeup consists of college and Jewish Center stars, will play in the Argentine prior to making the Israeli trip.

The basketballers were selected from a tournament conducted by the Metropolitan Jewish Welfare Board during the winter months which saw such teams as Brooklyn Jewish Center, Rego Park Jewish Center, Union Temple, Williamsburgh YMHA, 92nd Street YMHA, Boro Park YMHA and the Bensonhurst Jewish Community House aggregations in action. The two top teams later competed in the National Jewish Welfare Board event. Brooklyn Jewish Center, coached by Jammy Moskowitz, earned third spot honors in the "Met" J.W.B. tourney. Later in the season the Eastern Parkway quintet scored an upset in basketball society by taking runner-up honors in the race for City-wide A.A.U. honors, at which time they avenged defeats suffered in the Jewish Welfare Board tilts.

The boxers, helped by the track and field entrants, raised part of its funds at a benefit boxing show held at the Jamaica Arena. The soccer boys engaged in an exhibition match at the Boys High School Athletic Field. The volley ball team, whose members come from Lynn, Massachusetts, were also helped partly in their fund-raising activities by Brockton and Seranton sports enthusiasts. Gymnasts and swimmers gave exhibitions in the Borscht Circuit. B'nai B'rith groups contributed, as did summer camps and hotel resorts, who ran their own Maccabiah during the season. Numerous Jewish golf clubs throughout the East ran tournaments in honor of the coming games.

As in the Olympic event, the athletes

(Continued on page 38)

# NEWS OF THE MONTH

## 2,500,000 JEWS ISOLATED BEHIND IRON CURTAIN

**I**SRAEL'S Acting Premier, Moshe Sharett, contrasted the situation of the 2,500,000 Jews in the Communist lands of Eastern Europe with that of the millions of Jews in the Western democracies, in an address in Jerusalem to a rally of Jewish students from abroad who were about to return to their homelands after a period of work, schooling and other training in Israel.

He spoke of the Jews in the Communist lands as "tragically isolated behind the Iron Curtain" and cut off from all contact with Jews in other lands. He said it was fortunate that two-thirds of the world's Jews lived in the "free democracies" and could maintain bonds with Israel. He also envisaged a "worldwide fraternity of Jews" abroad united by and centered on Israel. He told the 600 students at the rally that while Israel needed them, they needed the Jewish State more.



Dr. Israel Goldstein, president of the American Jewish Congress, issued a statement replying to Senator Herbert H. Lehman on the relationship between Israel and American Jewry on his return from the plenary assembly of the World Jewish Congress at Geneva.

In his statement, Dr. Goldstein expressed regret that misinterpretation of expressions by Dr. Nahum Goldmann, president of the World Jewish Congress, on the question of relationships between Israel and Jews in other lands, had given rise to needless controversy in this country.

"I regard it as most unfortunate that, because of misunderstanding of a statement by Dr. Goldmann, an issue has been artificially created where none in fact exists," Dr. Goldstein said. "A grave injustice has been done both to Dr. Goldmann and to the organization which he heads. In the very speech for which he was attacked, Dr. Goldmann clearly stated his position—one from which he has never deviated—which is, in his own words, that 'It is a fundamental error to regard Israel as the only center of

Jewish life.' To have interpreted his own remarks as implying that all Jews throughout the world should regard themselves as potential Israelis is in complete contradiction to his beliefs.

"The unity of the Jewish people, which the World Jewish Congress affirms, is the unity forged by common history and by common religious, ethical and cultural values and not that of any common political allegiance," Dr. Goldstein continued. "We have always made it clear that Jews in all lands owe their political allegiance only to the countries of their citizenships.

"The World Jewish Congress has affirmed the right of Jews to live where they choose, to develop their cultural and spiritual life freely and fully, to contribute in freedom and equality to the societies in which they live and to assist the development and growth of Israel in every possible way. No one has been a more consistent spokesman for that point of view than Dr. Goldmann, who, with Stephen Wise, was one of the prime architects of the World Jewish Congress.

"There is certainly no difference of opinion between Senator Lehman and ourselves on the right of American Jews to go to Israel and that, in his own words, 'Americans who wish to contribute their technical skills to Israel and find it possible to go there, are contributing to a good purpose.' To emphasize Israel's urgent needs of such skills, as Dr. Goldmann did in Geneva, can by no stretch of the imagination be construed as an expression of divided loyalty."

After a trial which lasted about ten months, all principal defendants in the case of the former "Jewish Restitution Bank" here were sentenced to terms that caused astonishment because of their severity.

Dr. Joseph Klibansky, generally considered Germany's best known Jewish attorney, was sentenced to eighteen months jail in addition to a fine of \$4,500 for being an accessory to violation of foreign currency regulations and of certain pro-

visions of the corporation law.

Wilhelm Marrien, originally technical adviser of the bank and later its manager, received 10 months imprisonment for infringement of the corporation law, for being accessory to violation of foreign currency regulations and for bribery.

Dr. Hans Erwin Wolf, who was appointed by the State as custodian of the bank, received six months imprisonment for corruption. Wolfgang Steege, a German banker from Hamburg, was fined \$600 for being accessory to violation of foreign currency regulations. Cashier Siegfried Frohlich was let off with a fine of \$100.

Dr. Klibansky was found guilty of having aided and abetted the transfer of blocked mark accounts to their Jewish owners abroad, a transaction which was illegal at the time, in 1950, but which

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### New Year Greetings From the President

**P**RESIDENT Dwight D. Eisenhower sent the following greetings for the New Year to the Jews of America through the Jewish Telegraphic Agency:

I am happy to extend my warmest greetings to all Americans of Jewish faith on the occasion of the Jewish New Year.

Among the greatest lessons your history can teach, as the world struggles to find its way toward peace, are the patience and goodwill that have so frequently seen expression in the thousands of years of Jewish life.

May this New Year bring to peoples of good faith everywhere the reassurance that more tranquil days are indeed near, and that the citizens of all nations will learn to live together with the understanding and harmony that God-loving people so fervently desire.

DWIGHT D. EISENHOWER.

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was legalized a few months after the Jewish Restitution Bank was shut down. The violation of the corporation law refers to issue of receipts to cover up the withdrawal of blocked mark funds.

Dr. Klibansky was also convicted of having, as a member of the bank's board of directors, contributed to its bankruptcy although the bank's assets exceed its debts even today. The court found, however, that there was no evidence that Dr. Klibansky had enriched himself, or had personally violated foreign currency regulations.



Dr. Klibansky, who will file an appeal with the Supreme Court, issued a statement asserting that Judge Hoffmeyer, who issued the verdict, had been unable to overcome his resentment at having been placed in an internment camp at the end of the war because he had been a member of the Nazi Party and a judge throughout the Nazi regime. Dr. Klibansky also pointed out in his statement that the jurors had not been properly sworn in and that one of them was removed from the jury only last month for endeavoring to engage in illicit foreign currency deals. "The verdict is certain to be vacated by the Supreme Court," Dr. Klibansky concluded.

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An attempted raid by a column of Arab nationalists on the Jewish quarter in Rabat, Morocco, was successfully repulsed by French police.

Heavily armed police stood guard outside a synagogue in Oujja, in Eastern Morocco, while funeral services were held for four Jews—including an 11-year-old girl—killed in rioting last week. A Jewish-owned pharmacy was burned down. Oujja, which is located near Algeria, was the scene of a pogrom in 1948 when the Jewish quarter was devastated by a mob. Five Jews were killed and 30 injured at that time.

Although the new pro-French Sultan of Morocco is reported to be friendly towards the country's 260,000 Jewish citizens, apprehension is still felt over the possibility that the deposed nationalist Sultan might suddenly return and seize power again. It is generally believed that if the new Sultan remains, the Arab attitude towards the Jews here might improve.

For several years, the Joint Distribution Committee has been conducting extensive child-care and medical aid programs in behalf of some 75,000 destitute Jews in Morocco, the vast majority of them children.

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Israel Ambassador Abba Eban took off by plane for a visit to Israel where he will confer with government officials on American-Israel relations. He will return to this country before the regular session of the United Nations General Assembly opens about September 15.

During his absence, David Goitein, Minister Plenipotentiary, will be Charge

## Unified Education System Established in Israel

THE Knesset has passed the Unified Education Bill, which sets up a new and unified educational system in state, kindergarten and elementary schools in place of the existing trend system. It will be implemented in the 1953-1954 school year.

The main feature of the Bill is the abolition of the trend system which has prevailed in the country's Jewish education for more than thirty years. During the Mandatory period the Jewish educational system was primarily the responsibility of the parents and was financed by the voluntary contributions of the Jewish population under the general supervision of the Jewish Agency and the Jewish National Council (Vaad Leumi), with little support from the Mandatory Government. Because of this individual and community initiative, it was natural that parents and organized bodies in the community should have sought to establish schools in accordance with their respective ideologies or religious outlook. Each group of such schools, largely autonomous in finance, administration, curriculum and educational philosophy, was known as a trend.

Prior to the re-establishment of the State, there were three such trends: (1) the *General Trend*, the oldest, which provided a general education without emphasizing any particular social or religious philosophy; (2) the *Labor Trend*, the educational philosophy of which followed the principles of the Israel labor movement, such as pioneering in agriculture and, in general, manual labor, cooperation and mutual help; (3) the *Mizrahi Trend*, which aimed at traditional religious education.

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d'Affaires at the Embassy. Mr. Goitein himself is soon to be replaced by Reuben Shiloah, who is reportedly coming to this country when Mr. Eban returns.

A German court has ordered the German Party, rightist member of the West German coalition government, to remove anti-Semitic posters it had distributed in Lower Saxony where the rightist party has its greatest strength.

The Compulsory Education Law passed by the Knesset on September 12, 1949 recognized the trend system and brought it within the framework of the state education provided by this Law. A new trend, the fourth one, that of the Agudat Israel which devoted still more time to religious studies and orthodox education, was added as a recognized trend for the purposes of the Law.

With the establishment of the State, the negative aspects of this educational system were, however, realized by large sections of the nation. The great influx of immigrants from more than 60 countries with different cultural, social and political backgrounds made a unified educational system imperative.

Under the Unified Education Law the trend system is abolished and unified state education in kindergartens and elementary schools is established. An obligatory curriculum will be introduced in all schools subject to the supervision of the Ministry of Education and Culture. In addition, the government will provide for state religious education. These institutions will be religious with respect to their curriculum, way of life, teachers and inspectors.

The curricula may be supplemented and varied at the request of the majority of parents of a particular school by additional courses of studies provided that these courses are limited to 25% of the obligatory class hours. The curriculum of non-Jewish educational institutions will be adapted to the special conditions and requirements of the respective communities. Teachers or any other persons must not engage in political activities or indoctrination among the students.

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Jewish officials dismissed from civil service jobs in Poland have been rehired, but not in the same jobs, it was reported by Jewish refugees arriving in Jerusalem from Vienna.

They said that most of the Jewish officials have been rehired in lower classified jobs. They also said that the Jews are in no hurry to take up these new posts, because they fear that holding such jobs

might weaken the possibility of emigration in the future.

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Seventy-five young people who will spend the next six months to a year studying in Israel under the auspices of the World Zionist Organization—the largest group of its kind from Western Hemisphere countries to date—sailed from New York recently.

The group includes 30 American student-teachers who will participate in a six-month seminar in Israel, 25 Jewish youth leaders who will study the Hebrew language, Jewish history and other subjects for one year, and 20 young professionals and technicians who have enrolled in "Ulpanim," intensified Hebrew language courses of six months duration. Several of the latter plan to take temporary jobs or settle in Israel upon completion of their courses.

Mrs. Rose L. Halprin, acting chairman of the World Zionist Executive, described the various programs as "a vital experiment in the interplay of cultural forces" between American Jewry and Israel.

### **Celebration in Garden to Mark Jerusalem Anniversary**

THE 3,000th anniversary of the city of Jerusalem will be marked by New York Jewry at a celebration in Madison Square Garden October 20, it was announced after a meeting of some 250 religious, business and communal leaders who organized a Committee of Three Thousand for the salute to the Israeli capital.

The celebration is sponsored by the State of Israel Bond Organization and admission to the festivities will be by purchase of Israel bonds. Dr. Israel Goldstein was named chairman of the Committee of Three Thousand.

The first four American students to be admitted to the Hebrew University-Hadassah Medical School have left for Jerusalem, it was announced by Dr. George S. Wise, president of the American Friends of the Hebrew University, and Mrs. Samuel J. Rosensohn, national president of Hadassah.

The admission of the American students to the Medical School was hailed in the joint statement by Mrs. Rosen-

sohn and Dr. Wise as "an outstandingly significant development in a land as seriously in need of trained medical personnel as Israel." Since 1949, when the medical school was established formally by Hadassah and the Hebrew University on an instruction basis, it has graduated four classes, totaling approximately 200 students.

☆

A two-day meeting of the national membership committee of B'nai B'rith in Chicago closed with the adoption of plans to launch a drive to obtain 75,000 new members in 53 cities this year.

For the first time, the annual meeting decided to name a national membership Cabinet, headed by Bernard Roman of Chicago, to direct the drive to augment the numbers of the organization which now has 350,000 members.

☆

Rabbi Theodore L. Adams, president of the Rabbinical Council of America, an Orthodox group, denied that the Council favored the proposed law for national service of women in Israel.

☆

There are still between 80,000 and 100,000 Jews in revolt-torn Iran, a Jewish Agency spokesman reported in Jerusalem.

The spokesman pointed out that nearly 32,000 Persian Jews had come to Israel since establishment of the Jewish State.

The spokesman disclosed that the Jewish Agency is now working on plans to transfer 250,000 Jews from French Morocco to Israel. Civil war threatened in Morocco this week between Berber tribesmen and Arab supporters of the deposed Sultan, Sidi Mohammed Ben Youssef.

It was also revealed here that the Jewish community of Aden asked the Board of Deputies of British Jews in London to seek intervention by the British Colonial Office with the Aden protectorate authorities to ensure refuge in the colony for several hundred Yemenite Jews now wandering in the desert in a desperate effort to reach Israel.

☆

President Eisenhower's desire that his new committee on government contracts actively engage in fighting discrimina-

### **Madrid to Have First Jewish Services Since 1492**

AFTER an interval of more than 450 years, a Sephardic rabbi, a descendant of the Jews who fled from Spain during the Inquisition, left the United States for Madrid, capital of Spain, to conduct High Holy Day services in the synagogue there.

Not since 1492, when the Jews were exiled from Spain, has any rabbi conducted services in Madrid, which now has a Jewish congregation and a synagogue. The American rabbi who will conduct the services there this Rosh Hashonah and Yom Kippur is Rabbi D. A. Jessurun Cardoza, until recently spiritual head of the Sephardic Jewish Center of the Bronx. It is estimated that 3,000 Jews now live in Spain, 2,000 of them in Barcelona.

tion by employers handling government contracts was emphasized by Vice-President Richard M. Nixon, after six public members of the committee met with the President who administered their oath of office.

At a press conference after the 40-minute meeting with the President, Mr. Nixon revealed that the full committee would hold its first meeting in Washington September 14. Afterwards, he said, the committee would meet once a month in different cities. The committee members held a short informal session immediately after they left Mr. Eisenhower.

☆

It will require some three months of study and preparation of administrative regulations and procedures before United States immigration officials can put the new refugee immigration law into operation. One of the complications in getting the program to admit 214,000 people under way, is that at the last minute Congress switched responsibility for implementation from the Mutual Security Administration to the State Department.

The work of the voluntary organizations cooperating with the immigration program including the Joint Distribution Committee, will prove more difficult than under previous immigration laws, it was predicted.

*The following is a report from the Jewish Telegraphic Agency correspondent in Germany.*

## GERMANY MAKES FINANCIAL AMENDS

By SAM MILLER

**A**S 1953 was ushered in, a prominent German of good will called upon the German people to turn this eighth year after the collapse of Nazism into the *Jahr der Wiedergutmachung*—a German concept which comprises not only the restitution of property, the paying of compensation or indemnification and the furnishing of reparations goods, but also the making of moral and spiritual amends.

Insofar as parliamentary processes and legislative enactments go, this demand was fulfilled. It is a different question, and one which serious observers can hardly be prepared to answer in the affirmative, whether any substantial section of the German people is truly anxious to "make good" the injuries inflicted by Germany upon the Jews of Europe, whether Germans in appreciable numbers have undergone a feeling of contrition, of that "collective shame" once demanded by Federal President Theodor Heuss.

In Germany, the year 5713 unrolled in the shadow of the Reparations Agreement which, after protracted negotiations in The Hague, had been signed in Luxembourg ten days before the last Rosh Hashonah. On March 20, 1953, the pact was approved by the German Bundestag. A week later, it entered into effect with the exchange of ratification instruments at the United Nations. In June, Germany issued the necessary implementation regulations, whereupon the first orders could be placed with German manufacturers. Already in July, the first two boatloads of reparations goods left North Sea ports for Tel Aviv. By August these shipments were readied for use in the upbuilding of the Jewish State.

Today, as the first steel beams with the "made-in-Germany" stamp are being put into place by Haifa construction workers, as the first sacks of German-made fertilizer are spread upon the fields of a kibbutz in the Emek, just a year has gone by since two diplomats, stiffly and without prior handshake, affixed to a treaty without precedent in diplomatic history the signatures "Adenauer" and "M. Sharett."

The Reparations Agreement provides that, in view of the expense incurred by Israel for the integration of destitute Jews uprooted by Nazism and its aftermath, the German Federal Republic will furnish goods in the value of \$710,000,000 to the State of Israel over a period of 12 to 14 years. The types of merchandise that may be ordered by Israel are listed in agreed-upon schedules, which will be revised from time to time. In general the products must be of German manufacture, although in certain cases they may be of non-German origin. They must be suitable for the economic life of Israel, and they must not be resold to third countries.

To place orders under the reparations treaty and to supervise their execution, Israel established a Purchasing Mission with semi-diplomatic status in Cologne and a branch office in West Berlin. At the present time the Mission has an Israeli staff of about 50, headed by Dr. Pinchas E. Shinnar, who has been granted the personal rank of Minister, and by his deputies, Dr. Chaim Yahil and Dr. A. Bergmann.

Shipments worth \$96,000,000 are to be made by March 1954. Thereafter, the annual rate of delivery is to range from \$60,000,000 to \$74,000,000 until 1964 or 1966. The total will therefore run to more than the \$710,000,000 agreed upon—\$817,000,000, to be exact.

The added \$107,000,000 constitute a second obligation assumed by Germany. In addition to direct reparations to Israel, the Federal Republic undertook to pay this sum to the "Conference on Jewish Material Claims Against Germany" for the relief and rehabilitation of Jewish victims of Nazi persecution who do not live in Israel, as partial compensation for those material losses which were inflicted upon the Jews of Europe by Nazi Germany and which can now be made good no longer. This payment Germany will make in the form of supplemental reparations deliveries to Israel, which in turn will transmit the value thereof to the Conference, formed by 23 major Jewish organizations of the Western world. It is the first time that they have thus been recognized at the international diplomatic

level as the authorized spokesmen of the Jewish people outside of Israel.

Beyond the compacts entered into by Germany with the State of Israel and with the Jewish organizations, she also agreed at Luxembourg to take all possible steps to carry out an adequate indemnification program for individual victims of Nazism. A bewildering array or compensation legislation had, it is true, already been passed earlier by the constituent states of the German Federal Republic and by West Berlin, but these laws differed widely and, quite aside from an administration often marked by ill-will, proved inadequate in many respects. In the British zone, these deficiencies were most pronounced.

At Luxembourg, Germany pledged herself to unify and improve this hodgepodge of state laws through introduction of a federal law that would incorporate benefits for some 30 specified classes of persecutees.

A sweeping and unified indemnification law covering West Germany has been demanded, and promised, for about six years. Numerous drafts, at variance in detail, were worked out, but it was only in June of 1953 that the Federal Government introduced a bill of its own into parliament. Friends of indemnification found it unsatisfactory in many respects but, reasoning that a bad law was preferable to no law at all, rallied behind it. The bill, whose fate often hung by a thread, was in the end endorsed by parliament at the last possible minute before the adjournment. It will enter into effect on October 1.

The law provides for direct payments to Nazi victims, or their surviving dependents, because of illegal imprisonment (for each month they were held, former concentration camp inmates are to receive the equivalent of \$35), deprivation of property, loss of earnings and physical injuries resulting in disability. Payments are to be spread over the next ten years, however. If the law is carried out in good faith, its overall cost is variously estimated at between \$700 million and \$1 billion.



# NEWS OF THE CENTER

## GREETINGS TO THE MEMBERS

**T**HE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Lesbono Tovo Tikosevu!*

DR. MOSES SPATT, *President*  
MAURICE BERNHARDT, *1st Vice-Pres.*  
FRANK SCHAEFFER, *2nd Vice-Pres.*  
FRED KRONISH, *Treasurer*  
HARRY BLICKSTEIN, *Secretary*

### From the Sisterhood

The officers and the Sisterhood extend their New Year Greetings to all members of the organization and their families.

MRS. FRANK SCHAEFFER, *President*  
MRS. M. ROBERT EPSTEIN,  
MRS. JULIUS KUSHNER  
MRS. CARL A. KAHN,

### Vice-Presidents

MRS. JOSEPH LEVY, JR., *Treasurer*  
MRS. IRA GLUCKSTEIN,  
MRS. JAMES JACKMAN,

### Recording Secretaries

MRS. BENJ. MARKOWE,

### Corr. Secretary

MRS. EMANUEL DAVIS,  
*Social Secretary*

### From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

HAROLD W. HAMMER,  
*Administrative Director.*

## HIGH HOLY DAYS SERVICES SCHEDULE

### Rosh Hashonah Services in Main Synagogue and Auditorium

We are anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Wednesday and Thursday evenings, September 9th and 10th at 7:00 o'clock and on Thursday and Friday mornings, September 10th and 11th at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded at 10:10 A.M. All worshippers are required to be in their seats before that hour. The sermon on both days will be preached at about 10:35 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:05 o'clock, and we would like the service to close at 1:15 o'clock.

### High Holy Day Sermons In Main Synagogue

The sermons will be preached on both days of Rosh Hashonah at 10:35 o'clock. Rabbi Levinthal will preach on the first day of Rosh Hashonah.

Rabbi Kreitman will preach the sermon on the second day.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

### Cantor and Choir to Officiate In Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashonah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the personal leadership of Mr. Sholom Secunda, Music Director of the Center.

In the Auditorium services will be conducted by the Rev. Max Hoeflich.

### Holy Day Sermons in the Auditorium

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashonah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur Rabbi Kreitman will preach before the Neilah services.

### Candle Lighting During High Holy Days

Candles will be lit on Wednesday and

Thursday evenings, September 9th and 10th (Rosh Hashonah) at 6:58 P.M.

On Yom Kippur, Friday evening, September 18th, candles will be lit at 6:46 P.M.

### Junior Congregation Services

The Rosh Hashonah services in the Junior Congregation will be held on Thursday and Friday, September 10th and 11th at 10:00 A.M.

The Kol Nidre services will be held on Friday evening, September 18th, at 5:30 P.M., D.S.T.

The services on Yom Kippur will be held Saturday morning, September 19th at 10:00 A.M. and 3:30 P.M.

### Yom Kippur Services in Main Synagogue

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Friday evening, September 18th at 6:45 o'clock.

Yom Kippur services will begin on Saturday morning, September 19th at 7:30 A.M. The Yizkor service will be held at 11:10 following which Rabbi Levinthal will preach.

### Yom Kippur Services in Auditorium

The following schedule of services will prevail at the services in the Auditorium.

Kol Nidre Services—Friday evening, September 18th at 5:30 P.M.

Yom Kippur Services—Saturday, September 19th, will begin at 7:30 A.M. Torah Reading will be at 10:10 A.M., Yizkor services will begin at 11:10 A.M., Mincha services will be held at 4:00 P.M. The sermon will be delivered at 4:45 P.M., Neilah services will begin at 5:30 P.M.

### Additional Yizkor Services

For the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Saturday morning, September 19th in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

### Children's High Holy Day Service

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Hebrew School, Center Academy and Sunday School. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashonah at 11:00 A.M., Yom Kippur at 12 Noon.

### Daily Services

Morning services at 7:00 and 8:00 A.M.

Mincha services at 6:45 P.M., followed by Maariv.

### Sabbath Services

Kindling of Candles—6:00 P.M.

Sabbath Services commence at 8:30 A.M.

Sidra, or portion of the Torah:

Shabbat Shubah "Haazinu"—Deut. 32.

Haphtorah Reading: Prophets—Hosea 14:2-10.

Rabbi Doner will also speak in Yiddish at 5:15 P.M. on the subject "High Holy Days—What Is Holiness?"

Mincha services at 6:00 P.M.

### Hebrew School Scholarships

The Hebrew School announces a generous gift of scholarship by Mr. Israel Kramer and his family. The gift consists of 10 scholarships of \$100 each year to enable needy students to continue their Jewish education.

### Holiday Gym Schedule

The Gymnasium and Baths will be open Wednesday afternoon, September 9th for men and boys from 1-4 P.M., will be closed Thursday and Friday, September 10th and 11th for the Rosh Hashonah holiday and will reopen on Sunday morning, September 13th for men at 10:00 A.M.

### Junior Congregation Meets Every Saturday

Junior Congregation services are held every Saturday morning in the Beth Hamedrash at 9:45 o'clock. All Center children and children of our Hebrew and Religious Schools as well as children from

## Extensive Youth Activities Planned

**P**LANS are now being formulated for a meaningful and eventful youth activities season. The Board of Trustees of the Center, fully cognizant of the importance of its youth program, has expanded the Youth Activities Committee and granted it full power to go ahead with the organizational work and planning that is so essential in attaining the high standards we have set for these clubs.

As in the past, the entire Center building will be available for youth activities on Saturday nights. The programs include gymnasium work and use of the swimming pool as well as other numerous special interest activities that will be organized in the course of the year. Admission to these clubs will be by *membership card only*.

The club groups can look forward to interesting and well planned programs, with ample opportunity for individual expression and accomplishment as well as for wholesome group living. A coordinated program for all the groups is being planned and will be carried out by a highly competent staff of leaders and specialty people.

Registration and opening session for these clubs will take place on Saturday night, September 26th at 8:00 o'clock, in the gymnasium department. Following enrollment on that evening, the clubs will be formed according to each age group. Children who have passed their tenth birthday are eligible for admission. These clubs are open to children of members and students of our Hebrew School,

Religious School and Center Academy. A fee of \$1.00 for registration is required. The following is a list of clubs according to the age groups; we are sure there is a group your child can fit into.

**INTA-LEAGUE BOYS AND GIRLS**—Boys and girls in the sophomore and senior years of high school. Zionist, athletic and social program.

**JUNIOR INTA-LEAGUE**—Boys and girls in junior years of high school. Cultural and social program.

**SHOMRIM**—Boys in the upper grades of elementary school and the first term of high school. Young Judean and athletic activities.

**VIVALETS**—Girls in the upper grades of elementary school. Young Judean and social program.

**TZOFRIM AND MACCABEES**—Boys in elementary school. Young Judean and athletic program.

**CANDLE - LITES**—Girls up to 11, Games, Arts and Crafts.

### Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mr. and Mrs. Max Ballas in honor of their son Leonard's marriage and college graduation; also daughter Nina's graduation.

Dr. and Mrs. Nathan Fenichel in honor of their son's Bar Mitzvah.

Mr. and Mrs. Louis Gottlieb in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Charles Pokorny in honor of their son's Bar Mitzvah.

our community are invited to attend these delightful and inspirational services.

### Brickman Appointed Supervisor of Club Activities

Mr. Hyman Brickman, an expert in the leading of youth groups, has been engaged as supervisor of the Saturday Night groups and supervisor of the Junior League. At present Mr. Brickman is Assistant to the Acting Executive Director of the Hebrew Immigrant Aid Society (HIAS) and was formerly Director of Club Work in Youth Activities at the Educational Alliance. Mr. Brickman is married with a family of two children; comes to us with a fine Jewish

background and should prove an excellent leader for our young club groups.

### The Young Married Group

It is my pleasure to greet you as the new President of the Young Married Group. Our last season was as successful as it was enjoyable—with programs ranging from dances to debates. It was gratifying to note many of our new friends became a part of our working nucleus.

We're planning a terrific season of lectures, discussions, socials and special interest programs—so, watch for our notices in the Center publications.

ARTHUR SAFIER, *President*.

## NEW CENTER APPOINTMENTS

THE Board of Trustees of the Center is pleased to announce that Mr. Harold W. Hammer, for two years assistant to our late Administrative Director, Mr. Joseph Goldberg, has now been appointed to fill the existing vacancy.

Mr. Hammer was formerly on the administrative staff of the Flatbush Jewish Center. He is a graduate of City College and has been active in many Jewish and communal activities. During Mr. Goldberg's illness he gave himself unstintingly to the Center and drew much admiration to himself for his devotion both to Mr. Goldberg and to the institution. The Center membership will be

happy to know that the administrative affairs of our distinguished organization are in such fine hands. Mr. Hammer is married and has one child.

Also newly appointed is Mr. Robert Fox. He fills the position of Assistant Director of the Center. He was formerly the Executive Director of the Connecticut and Rhode Island Regions of the Zionist Organization. A native of Austria, he received his education in that country and in Canadian universities, where he also directed Zionist activities. Mr. Fox is married and has two children.

Our best wishes go to these new members of the Center family.

## The Younger Membership

EACH year, at this time, as if from a state of hibernation, return many of our members, thirsty again for the cultural and spiritual values found in our Center. Like prodigal children, they flock from the beaches and hotels almost in the nature of a pilgrimage.

They will not be disappointed. Already plans born in the throes of the midsummer heat for the continuation and enhancement of our programs have been made. Our Program Committee has come up with new and wonderful ideas which promise many stimulating and enjoyable evenings for our members. This year we expect more and more of our members to participate and join in the activities of our group.

We welcome you back to the Center. You have an open and standing invitation to help us make this year one of the most successful in our history.

\* \* \*

Members of our group are afforded the opportunity of conducting the morning services at the Center on Shabbat Shuvah. We have always considered this event one of the highlights of our program. A special section of the synagogue will be set aside for us. Members of our group will conduct the entire service, including the delivery of the sermon. Services will be held on Saturday, September 12, and will commence at 9:00 A.M. A Kiddush will follow in one of the social rooms. Every member

is urged to be present at this significant and memorable occasion.

\* \* \*

As has been our custom, we will usher in the New Year with our traditional Yom Kippur Night Charity Frolic on Saturday evening, September 19, at 9:00 P.M. Murray Baum and his orchestra will provide the entertainment and music for the dancing. Refreshments will be served.

Because of our previous sellouts, we must limit attendance to this function to our members and one guest each.

Net proceeds will be divided among various charities, including the United Jewish Appeal, Federation of Jewish Philanthropies and Jewish Theological Seminary. Admission will be by a \$2.00 contribution, and members must show their 1953 membership cards.

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### Coming Events

Tuesday, September 8—Square Dance.

Saturday, September 12—Young Folk's League Sabbath.

Saturday, September 19—Yom Kippur Night Charity Frolic.

Tuesday, September 22—Dancing and refreshments.

Tuesday, September 29—Bridge club and games.

Sunday, October 4—Annual picnic and hayride.

*Watch this department for further details.*

HAROLD KALB, President.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BERKOWITZ, Miss SYLVIA

Res. 1259 St. Johns Place  
*Proposed by* Charles J. Rose

BROIDY, ABRAHAM

Res. 320 Empire Blvd.  
Bus. Drugs, 210 W. 68th St.  
Married

BURNSTEIN, IRWIN

Res. 1255 Remsen Ave.  
Bus. Student  
Single

*Proposed by* Dr. Arthur M. Caplin,  
Leo Kaufmann

CITRON, ROBERT I.

Res. 70 Clark Street  
Bus. Drugs, 70 Clark St.  
*Proposed by* Dr. Maxwell Grossbard

COHEN, Miss DIANA

Res. 645 Lefferts Ave.

EPSTEIN, Mrs. HENRIETTA E.

Res. 97 Brooklyn Ave.  
*Proposed by* Mrs. Lillian C. Klein

FUCHS, ELY

Res. 245 Troy Ave.  
Single

GOTTLIEB, LOUIS

Res. 5516 Whitty Lane  
Bus. Chiropractor, Whitty Lane  
Married

JAFFE, DR. HAROLD

Res. 1295—3rd Ave.  
Bus. Biochemist, Rockefeller Inst.  
Single

LERNER, DR. MARY F.

Res. 1320 Union St.  
Bus. Physician

MATSEL, IRVING

Res. 2047—79th St.  
Bus. Robes, 560 Broadway  
Single

*Proposed by* Dr. Sidney E. Licht

MOSKOWITZ, YALE

Res. 560 Greene Ave.  
Bus. Mounting, 233 Spring St.  
Married

PERLER, Miss ROSLYN

Res. 79 East 35th St.  
*Proposed by* Asher Abelow,  
Morton Pitashnik

WERNOW, JEROME

Res. 338 East 52nd St.  
Bus. Draftsman, Farmingdale, L. I.  
Single

(Continued on page 21)



# PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

*Rosh Hashbonah is the most solemn Holy Day of the year, next to Yom Kippur. Its spirit is sacred and sublime. In these troublous days, with chaotic conditions in so many parts of the world, our Rosh Hashbonah greeting, "L'sbono Tovo Tikosevu," takes on a deeper significance.*

*We pray for faith, courage and vision for the days ahead. We pray that the signing of the recent truce will bring an end to all hostilities; that bitterness and enmity will disappear from the face of the earth, and that peace will emerge for all mankind.*

*We pray for the ability to transmit to our children the concept of truth, justice and love for my fellow-man. We pray for world understanding.*

*May you and yours be inscribed for a long and happy life.*

BEATRICE SCHAEFFER, President.

## Opening Meeting, Sept. 28th

Our first meeting of the season, to be held on Monday evening, September 28th, promises, as always, to be stimulating as well as entertaining. Mrs. Carl A. Kahn, chairman of this evening, has planned a delightful program. Besides a message of inspiration from our Rabbi, Dr. I. H. Levinthal, and a cordial welcome by our President, Bea Schaeffer, our Sisterhood Players will present a humorous musical skit, entitled, "The Blizzard In Mitten Drinen Brooklyn." The cast includes Eva Brautman, Sarah Epstein and "Hershey" Kaplan. Mr. Sidney Raphael, concert pianist, will be the guest soloist. Refreshments will be served during the social hour. Sisterhood members and their husbands are invited to attend.

## Mother-Daughter Event, Oct. 28th

On Wednesday, October 28th, Sisterhood members will again enjoy our traditional Annual Mother-Daughter Luncheon. Often our tables represent three and even four generations, an inspiring tribute not only of filial admiration but a manifestation of true com-

munal devotion, for it is as a result of the proceeds derived from this function that we are enabled to support more than sixty worthy causes, philanthropic and cultural. Mrs. Benjamin Markowe, chairman of this event, urges you to make your reservations early so as to assure advantageous seating. Together with her co-chairmen, Mrs. Morris Greenberg and Mrs. William Sauler, she has arranged an excellent program, a prominent feature of which, besides a most palatable luncheon served by our caterers, Kotimsky and Tuchman, will be the colorful and attractive Fashion Show presented by Martin's Department Store. The subscription is \$6.50, including gratuities. Pleasant luncheon music and valuable door prizes are details which will add to the enjoyment of the day.

## Kiddush Sponsorships

There are openings for Kiddush Sponsorships to our Junior Congregations for the coming months. The enchantment of the Sabbath morning services continues on to the Kiddush, and members who have witnessed the Kiddush ceremonies observed by more than 300 children are amply repaid for their kind interest. If you have an event to celebrate, let our children, through Sisterhood, share it with you.

Call Mrs. Fanny Buchman, PR 4-3334, and arrange to sponsor a Kiddush.

## Cheer Fund Contributions

In honor of their son's Bar Mitzvah—Dr. and Mrs. A. Fenichel.

Sisterhood dispenses cheer to the indigent when you make a contribution to our Cheer Fund. Our Social Secretary is Mrs. Rose Davis, 763 Eastern Parkway.

## Executive Meeting, Sept. 14th

Our first Board meeting will be marked by a luncheon to be tendered to our Music Director, Mr. Sholom Secunda, who recently returned from a tour to Israel, where his musical contributions to the Jewish world were fittingly recognized. An important business session will follow the testimonial to Mr. Secunda in appreciation of his generous aid and direction in Sisterhood's musical programs. All Board members are asked

to attend this and every Executive meeting.

## Omissions Acknowledged

Due to a brevity of space, the names of Edith Sauler, Chairman of our most inspiring Mother's Day Program, and Eleanor Ehrlich, the "daughter" in the play, "The Legacy," presented on that day, were omitted from our June Sisterhood page. We acknowledge herewith their magnificent efforts, and appreciate their active co-operation in Sisterhood endeavors.

## Joseph Goldberg Memorial Forest

Members are continuing to plant trees to the memory of our dearly beloved late Administrative Director, Joseph Goldberg. Will you help our forest grow? In addition to the names listed previously, we are pleased to note the name of Rose Kabram. Purchase your trees from Sarah Klinghoffer, SL 6-8252, or Lil Lowenfeld, SL 6-9865, or at the Center Desk.

## Calendar of Events

Monday, September 14—Sisterhood Executive Board meets at 12:30.

Monday, September 28—Succah Party, 1:00 P.M. at the Jewish Theological Seminary, Broadway and 122nd St., tendered by Metropolitan Branch of National Women's League. All Sisterhood women cordially invited.

Monday, September 28—First General Meeting, 8:15 P.M. Don't miss our wonderful program. Husbands invited.

Wednesday, October 28—ANNUAL MOTHER - DAUGHTER LUNCHEON AND FASHION SHOW.

## Junior League News

The Junior League offers an interesting social and cultural program for Center youth of college age. The group meets every Thursday evening during the year and enjoys pleasurable participation in Center Activities. All boys and girls of college age are cordially invited to join.

## MEMBERSHIP REINSTATEMENT

(Continued from page 20)

UNGER, MILTON

Res. 520 Crown St.

Bus. Paper, 211 W. 20th St.

Married

Proposed by Hyman Kaplan

FRANK SCHAEFFER, Chairman,  
Membership Committee.

# ROSH HASHONAH GREETINGS

*Mr. and Mrs. Moses Ginsberg*

AND FAMILY

extend their best wishes for a Happy New Year  
to all the Officers, Trustees, Directors and  
members of the Center, as well as to  
their friends and relatives

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WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND  
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM  
GOOD HEALTH AND PROSPERITY.

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DR. and MRS.

MAX DANNENBERG

AND FAMILY

1464 Eastern Parkway

MR. and MRS.

HENRY H. GROSS

751 St. Marks Avenue

DR. and MRS.

WILLIAM H. HYDE

857 Eastern Parkway

MR. and MRS.

ABRAHAM LEVY

750 St. Marks Avenue

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MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS  
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

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MRS. HYMAN AARON

CHILDREN and GRANDCHILDREN

985 Park Place

MRS. RAY AARON

985 Park Place

MR. and MRS.

IRVING BALMUTH

AND FAMILY

769 St. Marks Avenue



MR. CHARLES BLACHER

AND FAMILY

Hotel Granada

MR. and MRS.

DAVID BORGER

1039a President Street

MR. and MRS.

MORRIS BRUKENFELD

25 Eastern Parkway

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THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.  
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND  
PROSPERITY FOR THE WORLD.

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MR. and MRS.

ABE FELDMAN

ROBERT and JERILYN

135 Eastern Parkway

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## What Judaism Contributed to Education

(Continued from page 11)

new teacher, "My son is a high-strung boy and needs careful handling. If he should misbehave, just slap the child next to him. That will teach my boy a lesson."

It was regarded as a mistake to expose a child to the wrong idea. Rabbi Akiba endorsed this in his statement, "When you teach your child, teach him out of corrected books." They reasoned, and properly so, that it was unwise to teach via the wrong form, lest the error receive undue emphasis. It is for this reason that spelling is taught today from printed textbooks or printed lists in loose-leaf form. It is also for this reason that we prefer to present a correct language pattern and have the child give supporting reasons for it rather than to offer incorrect forms for the child to correct.

To encourage pupils by words of praise was considered sound mental hygiene then, as it is considered today. The teachers of then were not familiar with the expression, "a feeling of security," but they understood it well enough in their own way. They believed, as we do, that teachers should not be niggardly with the quantity or the quality of their praise. This can best be illustrated by the arithmetic lesson during which the teacher asked one of her pupils, "What is the sum of 13 and 12?" The little fellow answered, "13 and 12 equal 25." To this the teacher replied, "That's very good." At this, the boy exclaimed, "Only very good? Heck, it's perfect!" And so it was, but the teacher was too stingy to say so.

They insisted that there should not be needless repetition by the teacher. They wanted children to pay attention the first time, and they were wise in doing so. To this very day, teachers are inclined to repeat a child's answer or their own statement in order to emphasize it when, as a matter of fact, they accomplish just the reverse. It's only natural that children won't listen too intently the first time if they know that they're bound to hear it on the second round.

Education was regarded as a continuous process. We get the spirit of this concept in the Shema when Moses calls attention to God's words and says, "and thou shalt teach them diligently unto thy children, and shalt talk of them when

thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

For the child, there was no confusion or conflict between the lessons learned in school and the life lived at home. School was life and the precepts taught in the classroom were practiced diligently after hours. For the adult, education did not cease after formal schooling. He pursued his studies indefinitely and followed their teachings whether by day or night, whether at home or on the road. How far advanced they were in those early days can be gathered from the studied efforts which are being made today to (1) co-ordinate the school and the home more effectively and (2) extend the program of Adult Education.

By this time, the reader should be amazed and justifiably proud, as I was, to discover the many contributions to education which were made by the Jews about 2,000 years ago. To be sure, there were a number of faults in their school system which needed correction. However, these negative aspects were completely overshadowed by the positive aspects which I have tried to point out. I hope that I have succeeded in showing their advanced thinking in establishing universal, compulsory and free education for elementary school children, in demanding a high standard of competence for their teachers, in creating a really meaningful and well integrated curriculum and in developing many educationally progressive principles and practices.

Whether or not these contributions were directly or indirectly influential in moulding modern educational theory and practice, it must be admitted that the development of an adequate educational system at so early a period in history showed keen social insight and profound psychological understanding.

## Maccabiah

(Continued from page 13)

will be quartered in one area to promote good will and social relationships. In this cosmopolitan setting, called Maccabiah Village, athletes will find customs and language no bar to better understanding of each other and the furtherance of good sportsmanship. English and Yiddish are usually adopted as the universal languages in efforts to ease the language obstacles.

In addition to the Maccabiah program there will be a series of exhibition events for non-Jewish International Olympic champions of various countries. This will provide the people of Israel with their first chance to see these champions in action. This novelty was added to the competitive program to enable the athletes and fans of Israel to learn by observing the stars in action and further the already great interest in sports in Israel.

While we have stated that no contestant may buy his way in; it should be emphasized that all team managers, including the officials, are also paying their own freight. This group is appreciative of the fact that Israel has been given the nod to appear in all future Olympic Games, and that the main qualification for this was their expertness in conducting the Maccabiah.

Twenty-one years ago the first World Maccabiah was hailed as restoring to Jewish Youth the physical strength of which it was robbed during the generations of the Ghetto. The modern Maccabi movement, particularly through the Maccabiah, has fully redeemed its early pledge to restore Jewish youth to a healthy pride in its physical strength, courage, self-reliance and the joy of life through the regeneration of our people.

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## Compulsory Service For Women

(Continued from page 5)

and without the country against what they called attempts to force girls into "prostitution" and "apostasy" ignoring the tremendous concessions made in their interests.

The situation was further complicated for the moderate religious parties who have had a hand in drafting the bill by a ruling of the Chief Rabbinate voicing its disapproval of the bill as tending to have harmful consequences. This was followed by a directive from the same source calling on the Mizrahi parties not to vote for the bill, in spite of the fact that they had committed themselves to such a law.

The standing of the Chief Rabbinate has been subject to strain due to the handling of the situation, especially as it placed their most faithful supporters in an unenviable position. In the Knesset the bill passed its first reading and into committee stage against the opposition of the Aguda and Communist members and the abstention of Mizrahi members and Cherut, and non-participation of Hapoel Hamizrachi in the vote. The spokesman of the Mizrahi parties explained that they had no alternative since they could not violate a decision of the Chief Rabbinate.

The future course of events in this complex matter is an internal affair of Israel for its citizens and representatives to settle between themselves by democratic processes. Observers abroad may have their own opinions about this vexed problem but it is their duty to take account of the whole picture and be in possession of all the facts before passing judgment.

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